



**General Certificate of Secondary Education  
June 2011**

**Religious Studies**

**405010**

**Specification A**

**Unit 10    *Judaism***

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## Methods of Marking

It is essential that, in fairness to candidates, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, candidates' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and candidates if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

Levels of Response marking requires a quite different approach from the examiner than traditional 'point for point' marking. It is essential that the **whole response is read** and allocated to the level it **best fits**.

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the candidate's work. It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level.

If a candidate demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

Candidates will be given credit for reference to diversity in belief and practice within Judaism.

**PART A**

**A1 The Synagogue and Worship**

- (a) **Explain briefly why there is always a ner tamid (ever-burning light) in synagogues.**

**Target: Knowledge and understanding of the importance of the ner tamid**

**Candidates may include some of the following points:**

Reminder of God's/his eternity / of his presence / of the ever-burning light (menorah) that was in the Temple / God described in Tenakh as 'light', e.g. God is my light and salvation.

1 mark for a superficial comment or a single point.  
2 marks for a developed answer or more than one point.

**(2 marks) AO1**

- (b) **Explain one other feature or symbol that is found in a synagogue.**

**Target: Knowledge and understanding of features and symbols in synagogues**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

**Aron hakodesh (ark):** set in the wall facing Jerusalem / often has steps leading to it – God is above his people / idea of 'going up' to the Torah – higher than humans / reminder of Holy of Holies, where Ark of Covenant was kept / a cupboard closed by doors or a curtain (parochet) / only opened only to take out the scroll to be used in worship and during the Ne'ilah service on Yom Kippur / houses the Torah scrolls / above it are two stone tablets / inscribed with the first two words of each of the Ten Commandments / reference to parochet.

**Bimah (reading platform):** centrally positioned in Orthodox synagogues and raised so that everyone can hear and see the Torah being spoken / synagogue services led from it / Torah read from it / reminder of altar in Temple and place where Torah read and priest spoke to congregation / sometimes in front of Ark in Reform synagogues / in some Sephardic synagogues, at back with leader facing the Ark.

**Menorah:** represents the Burning Bush / carving of it often on exterior / often six or eight branches to avoid copying the menorah that was in the Temple / nine branched menorah used and lit during Hanukkah (Hannukiah) / traditional symbol of Judaism / seven days of creation.

**Star of David (Magen David):** exterior and interior feature / six-pointed / made up of two triangles / connection with King David – represents his shield / shows that Jews cannot be separated from God / some think it represents continual struggle between worldly and spiritual concerns.

**Stained glass windows:** form of decoration and teaching / no human or animal figures / second Commandment / menorah and Star of David often used.

**Gallery:** found in Orthodox synagogues / women and young boys separate from men / signifies difference in role of sexes / to prevent distraction from prayer / reminder of separation in Temple / Court of Women distinct from Court of Israel.

**Memorials of the dead:** Yahrzeit candles / commemorative plaques / memorials to Holocaust victims / duty of remembrance / 'Honour your father and your mother'.

**(3 marks) AO1**

**(c) Explain briefly the role of the chazzan (cantor).**

**Target: Knowledge and understanding of the role of the chazzan**

**Candidates may include some of the following points:**

Leads chanting (singing) at Shabbat / other festivals / weddings / funerals / teaches those preparing for Bar / Bat Mitzvah / members of congregation how to chant the passages / trains synagogue choir / needed in Orthodox synagogues as musical instruments not allowed.

1 mark for a superficial comment or a single point.

2 marks for a developed answer or more than one point.

**(2 marks) AO1**

(d) ***‘For Jews, praying at home is more important than praying in a synagogue.’***

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

**Target: Evaluation of importance of private as opposed to communal prayer**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

Praying at home offers more spontaneity and is less formal / some people may not be able to reach a synagogue or be unable to attend / some may not feel able to participate in synagogue service (poor Hebrew skills, etc.) / distracted in synagogue by noise / God is everywhere / instructed to pray at home 3 times.

**Other Views:**

Many of the prayers are designed to be communal and some cannot be said privately / communal prayer felt to have more impact / praying together strengthens sense of fellowship / prevents individual Jews from feeling isolated / gives sense of unity / praying at home means a person cannot benefit from other aspects of synagogue service (e.g. rabbi's explanation of the Torah reading) / in God's house.

**(6 marks) AO2**

**A2 Personal Lifestyle**

- (a) Explain briefly why some Jews always wear a kippah.**

**Target: Understanding of reasons for always wearing a kippah**

Obedience to Talmud instruction / sign of humility / reminder that God always above the person / sign of submission to God / gives awareness of and shows pride in Jewish identity / sometimes indication of particular branch of Judaism / symbol of Judaism.

1 mark for a superficial comment or a single point.  
2 marks for a developed answer or more than one point.

**(2 marks) AO1**



**(b) 'Jewish Orthodox dress is out of date.'**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of relevance of rules about orthodox dress**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

Nobody knows why mixing wool and linen is forbidden, so no point to it / rules imposed by men on length of a woman's skirt, wearing of wigs, etc. not acceptable in 21<sup>st</sup> century / clothing worn by some Jews belong to last century Eastern Europe and not appropriate now / beards and long side locks based on ancient laws and in today's world might lead to ridicule / prejudice and discrimination / some Orthodox Jews dress in modern style.

**Other views:**

Laws banning mixture of wool and linen / cutting beards and side locks were given by Moses / found in Torah, which must be obeyed as the word of God / not for humans to question reasons for or challenge laws made by God / importance of modest dress for both men and women, e.g. women covering heads / rules for men as well as women, so women not being discriminated against / symbolic of aspects of faith, e.g. purity, humility, modesty / wearing of tallit katan (small tallit) to fulfil mitzvah / pride in religion.

**(6 marks) AO2**

**(c) Explain the work of the Bet Din.**

**Target: Knowledge and understanding of the work of the Bet Din**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

Acts as a Jewish religious court within the Jewish community / gives advice to divorcing couples, issues get, etc. / gives advice on issues of medical ethics / decides if convert to Judaism has met the requirements / helps sort out civil and religious disputes / gives official certification, e.g. to mohel, kosher restaurant / adjudicate new foods.

**(3 marks) AO1**

**A3 Beliefs and Sources of Authority**

**(a) Explain the importance of the Shema for Jews.**

**Target: Understanding of the Shema**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

Monotheism / total self-giving devotion to God / commitment / loyalty / dedication / commitment to bring up children in the Jewish faith / said twice daily / said at important points in life / insertion into tefillin and mezuzah / meaning of term shema-hear.

**(3 marks) AO1**

**(b) ‘For Jews, reading the Torah is more important than listening to rabbis.’**

**What do you think? Explain your opinion.**

**Target: Evaluation of importance of Torah as opposed to rabbis**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons.	3 marks

**Candidates may include some of the following points:**

Torah given to Moses / the word of God/contains all the guidance a Jew needs for every aspect of life / the Torah’s teachings are timeless and meant for every generation and every situation / the Torah’s teachings are simpler to understand than rabbinic interpretation.

View that the Torah is a complex document that was formed over many centuries / contains a number of traditions that are sometimes contradictory, so this is confusing for ordinary Jews / rabbis have had long training in the Torah and in the Talmud so their teaching is wise and to be respected / the rabbis know what it is like to live in the 21<sup>st</sup> century, so they can give practical guidance / importance of Responsa.

**(3 marks) AO2**

**(c) Explain how belief in God as law-giver and judge might influence Jewish life.**

**Target: Understanding of significance for Jews of the concept of God as law-giver and judge**

**Candidates may include some of the following points:**

God as just / ritual, social and ethical concerns and practice – e.g. kosher mitzvot mean that Jews do not eat certain foods and do not mix meat and dairy / Ten Commandments gift from God and to be followed / obedience to laws / form basis for covenant relationship and for God's assessment of individual and community / God's continual judgement of his people and their need for repentance the theme of Rosh Hashanah and Yom Kippur / Ten Commandments read in synagogue and seen above Ark / (Shavuot celebrates the giving of the law / many Jews spend whole night of Shavuot Eve in Torah study / belief in life after death).

For each of law-giver and judge

1 mark for superficial comment or a single point.

2 marks for a developed answer or more than one point.

**(2x2  
=4marks)**

**AO1**

- (d) ***‘The promise of land is the most important part of God’s covenant with Abraham.’***

***What do you think? Explain your opinion.***

**Target: Evaluation of the importance of the promise of land in the Abrahamic covenant**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons.	3 marks

**Candidates may include some of the following points:**

Without that promise and its partial fulfilment on his arrival in Canaan, Abraham might not have been willing to act on God’s call or to trust the other promises made / Jews have for centuries been scattered throughout the world and the idea of Israel as the Promised Land is something that unites them / only in Israel can Jews truly practise their faith / Zionist views and aspirations.

Without the promise of descendants the Jewish people would not exist / commitment to worshipping only one God / God’s promise to be Abraham’s and his descendants’ God means that the Jews are God’s chosen people / the sign of circumcision marks off all Jews as members of the chosen people / the idea of the Promised Land has little relevance for some Jews today.

**(3 marks) AO2**

#### **A4 Justice and Equality**

- (a) ***Explain the difference between prejudice and discrimination.***

**Target: Understanding of what is meant by prejudice and discrimination**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

Prejudice: pre-judging / opinions that have no valid reasons or sound evidence / coming to unfair conclusions about someone before the facts are known.

Discrimination: putting prejudice into action / treating someone unfairly because they belong to a particular group, have a particular appearance, etc.

Level 3 achieved through further development, i.e. fuller comment or inclusion of an example, etc.

**(3 marks) AO1**

**(b) Give two ways in which Jews might challenge discrimination.**

**Target: Knowledge of two ways in which Jews might challenge discrimination**

**Candidates may include some of the following points:**

Speak out against it / protest marches / write to MPs / join an organisation such as J-Core / reporting to relevant authorities breaches of laws against discrimination.

One mark for each of two creditable ways.

**(2 marks) AO1**

**(c) ‘The Jews’ experience of persecution makes it hard for them to trust God.’**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of problems for trust in God caused by Jewish experience of persecution**

Levels	Criteria	Marks	Quality of Written Communication
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

Excessive nature of much persecution seems to go against the idea of a loving God / seems to run counter to the belief that the Jews are God's chosen people / apparent pointlessness of it suggests that God has no good purposes or loving plans / Job's accusation that God was vindictive and his enemy / reference to experience of Holocaust and pogroms.

**Other views:**

Humans cannot expect to understand God's purposes or the apparent contradiction with the idea of a loving God / persecution the action of humans, not God / without free will, people would just be puppets, so God must permit persecution though it grieves him / Job's previous experiences of God's love lead him to trust even when he cannot understand / suffering as test of commitment and loyalty – seen in examples from Tenakh / reference to experience of Holocaust and pogroms.

**(6 marks) AO2**

**PART B**

**B5 Family Life**

**(a)(i) Explain why it is important for Jewish boys to have a brit milah ceremony.**

**Target: Understanding of importance of brit milah ceremony**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

A mitzvah / reminder of covenant with Abraham / according to Genesis 17, those who were not circumcised were to be cast out of the community / initiation into Jewish faith and community / marks acceptance of Jewish identity / physical sign of being part of God's chosen people / to be carried out at 8 days – its importance is seen in its taking precedence over Shabbat / gives sense of continuity with Jews throughout the centuries and throughout the world.

**(4 marks) AO1**

**(a)(ii) Some Jewish girls have a bat mitzvah ceremony. Describe this ceremony.**

**Target: Knowledge of a bat mitzvah ceremony**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Varies according to branch of Judaism and from synagogue to synagogue / around 12<sup>th</sup> birthday / girl recognised as an adult in her faith / may sit special Bat Mitzvah test / sometimes makes her first challah as sign that she is now expected to perform the special mitzvot for women / may read from Torah or give D'var Torah (explaining what being a Bat Mitzvah entails) towards end of Shabbat service or on a Sunday in a Reform synagogue / parents thank God for her / receives small religious gifts and sometimes a certificate.

**(4 marks) AO1**



**(b) ‘All adult Jews should get married.’**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of importance of marriage for Jews**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

The first mitzvah in the Torah is to be fruitful and multiply – marriage the right place for this / duty to procreate in order to conserve and increase Jewish community, especially after Holocaust / importance of companionship – God provided the man with a companion (Genesis 2) and this seen as the institution of marriage / marriage fulfils human need for intimacy, love and friendship / someone with whom to share ups and downs of life / marriage as foundation of society.

**Other views:**

Should not marry for the sake of it – i.e. without love / a problem for those who are homosexual or lesbian to marry / irresponsible to marry if there are problems, e.g. psychological, financial, sexual / can find companionship outside marriage / just a legal contract that is not relevant in today's world / acceptance by some people of sexual relationships outside marriage.

**(6 marks) AO2**

**(c) Describe Jewish ceremonies associated with mourning.**

**Target: Knowledge of Jewish death and mourning ceremonies**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Bereaved make small tear in clothes on hearing of death / meal of condolence prepared for mourners after burial to mark end of first stage of care for deceased / closest mourners sit shiva at home for seven days – regulations governing what is done or not done at this time, e.g. covering mirrors, sitting on low stools, no cooking, no luxuries, no sex, no cutting of hair / kaddish said for deceased person for eleven months / Yahrzeit.

**(4 marks) AO1**

**(d) 'Family life is the most important part of being a Jew.'**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of importance of family life**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

Jewish education begins in and is passed on through the family / young child learns about the faith in the home / Torah study in the home / mentioned as a mitzvah in the Shema / many customs and ceremonies are family-centred, e.g. Friday evening meal, Pesach seder meal / members of family gain support, etc. from one another / means of preserving Jewish identity if cut off from a Jewish community / family essential to continuation of Judaism / Ten Commandments / maternal and paternal role models.

**Other views:**

Personal relationship with God more important – this independent of family life / individual responsibility for keeping the mitzvot after the age of 13 / family life can stifle individual's spiritual and intellectual development / can encourage isolation from the wider community (both Jewish and non-Jewish) / importance of synagogue for worship, etc.

**(6 marks) AO2**

**B6 Festivals and Pilgrimage**

**(a) Explain the meaning of the Pesach meal.**

**Target: Knowledge and understanding of the Pesach seder meal**

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Celebration of Israel's liberation and redemption at the Exodus / 4 sons who ask questions represent wise, rebellious, simple and son who does not know how to ask / symbolic foods / shankbone and burnt egg – Temple sacrifices / matzot – leaving Egypt in haste / karpas – new life / salt water – tears of slaves and waters of Red Sea / maror – bitterness of slavery / charoset – mortar used in slave labour / 4 cups of wine – God's four promises / Elijah's cup and open door – expectation of Elijah's return as herald of Messiah / 'next year in Jerusalem' – hope of restoration of Zion.

**(4 marks) AO1**

**(b) ‘Shabbat is the most important of all Jewish festivals.’**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of Shabbat as the most important Jewish festival**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree:**

Referred to as the queen of festivals / weekly celebration of God’s creation / unique opportunity for rest and time as a family / linked strongly to the home / many otherwise secular Jews try to be at the Friday evening meal / link in Deuteronomy to the Exodus / one of the Ten Commandments.

**Other views:**

Loses impact by being weekly / other festivals more significant / title High Holy Days points to importance of Rosh Hashanah and Yom Kippur (and Sukkot) / Pesach marks the beginnings of Israel as God’s chosen people.

**(6 marks) AO2**

**(c)(i) Describe how Jews celebrate Rosh Hashanah.**

**Target: Knowledge of Rosh Hashanah celebration**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Synagogue services well attended – blowing of shofar at all services / 100 times at morning service – series of short and long notes / focus of prayers on God’s kingship – creator and judge of world / traditional greeting – “for a good year” / eating of sweet foods to show desire for sweet new year – apples dipped in honey, sweet carrots, honey cake / fish’s head – ‘may you be the head and not the tail’ / pomegranate – symbol of plenty / tashlich – to cast off sins / opportunity for reconciliation.

**(4 marks) AO1**

**(c)(ii) Explain the importance of Yom Kippur for Jews.**

**Target: Understanding of the importance of Yom Kippur for Jews**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidate may include some of the following points:**

Day of atonement – becoming at one with God and others / confession of community's sins / last opportunity to appeal to God before judgement book closed for coming year / penitence reflected in 25 hour fast and prohibition on jewellery, etc. / kittel worn as a symbol of purity / different services to emphasise different aspects / Kol Nidre – prayer for cancelling of all unfulfilled promises a reminder of persecution and forced conversion to Christianity in the past / doors of Ark open throughout Nei'lah service and then closed at end to symbolise closing of book of judgement.

**(4 marks) AO1**

**(d) 'Every Jew should go on pilgrimage.'**

**Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: Evaluation of the importance of pilgrimage for Jews**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	



**Candidates may include some of the following points:**

**Agree:**

Form of continuity with the past when pilgrimage was an obligation / going to Israel gives Jews from different nations a sense of religious unity / gives sense of belonging / reinforces continuity with the past / form of education / Bar Mitzvah special meaning if celebrated at Western Wall / importance of remembering Holocaust by going to Yad Vashem or one of European Holocaust sites and of learning from what happened / visit to Yad Vashem compulsory for Jews living in Israel / personal pilgrimage.

**Other views:**

Temple long destroyed, so pilgrimage just an option / visit to Israel sometimes more a sightseeing trip than a pilgrimage / experience of God just as strong in home synagogue / time to move on and leave the Holocaust experience in the past / money better spent in another way / pilgrimage not a Jewish concept / not a duty / could lead to superstitious reverence for particular places.

**(6 marks) AO2**

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